

# The

# Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, JR., Editor.

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**THE PHILANTHROPIST,**  
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## COMMUNICATIONS.

For the Philanthropist.  
"He shall have judgment without mercy, that showed no mercy."

No doubt this is as true in a national, as in an individual point of view; and especially when the reins of government are in the hands of the people. Nations, as well as individuals, have their day of visitation, wherein the long-suffering of a compassionate God waits on them; the offers of mercy are extended, the warning voice of admonition is held forth, calling for reformation; and the flaming judgments of offended heaven are proclaimed in tones of loudest thunder, against the impudent and guilty nation. But if these offers, and admonitions, and denunciations be disregarded,—if the people harden their hearts, and stiffen their necks—if they shut their eyes against the blazing light of truth, and close their ears against the thundering of divine judgments, until the measure of their iniquity becomes full,—then indeed will the truth of our text be awfully realized; "He shall have judgment without mercy, that showed no mercy."

Now, let every professor of Christianity solemnly inquire, whether the signs of the times do not fearfully indicate that the measure of our national sins is nearly filled up. The cries of the oppressed of both the Indian and African races, have ascended unto heaven, and entered into the ears of the Lord of Sabbath. He has seen,—he has seen the affliction of his people, and has heard their groans, and he has come down to deliver them.

The voice of admonition and solemn warning is being sounded in our ears throughout the whole length and breadth of the land. We have line upon line, and precept upon precept. As it was in former times, so it is now—the Lord's messengers have to declare the message to the people, whether they will hear, or whether they will forbear. The cry has gone forth unto the ears of this guilty nation, "Proclaim liberty throughout all the land, to all the inhabitants thereof!" "Undo the heavy burdens, let the oppressed go free, and break every yoke." And how has the warning been received? Like the preaching of Jonah, by the Ninevites,—or like the messages of the Lord to the people of Sodom. Instead of repenting in sackcloth and ashes like David, there has been the persecuting spirit of Ahab—ready to accuse those who have been raised up by Divine Providence to plead the cause of the oppressed, and to warn the oppressors to "break off their sins by righteousness, and their iniquities by showing mercy to the poor, if it may be a lengthening to their tranquility;" ready, I say, to accuse these of being they, "that trouble Israel;"—returning their well-meant and timely warnings, with threats and mockings,—and even with death.

We are an anomaly among the nations of the earth—in the theory the most enthusiastic devotees of liberty, but in practice the most abject and servile worshippers of the *devil of slavery*,—professing the most ardent devotion to the principles of our national Declaration of Independence—and at the same time ready to exterminate, with fire and sword, those who plead for the practical application of these principles. Boasting of ourselves, as the *first nation* on earth, we keep one *sixth* part of our population groaning under the most iron-hearted system of oppression recorded in the pages of history. With the most *boundless detestation of tyrants*—we exhibit ourselves before the world, and high Heaven, as the most *inhuman and tyrannical* nation in the civilized world. Boasting of a constitution securing the blessings of liberty "to ourselves and our posterity"—there are thousands of the posterity of those who were actively engaged in framing or in ratifying it, at this very day, groaning out their lives under the *lash of civil task-masters*. Professing the highest veneration for the *matrimonial and parental* relations,—we are upholding a system by which they are constantly *disregarded* and *torn asunder*. With the highest professions of regard for *purity and chastity*, we are supporting the most bare-faced, and Heaven-daring system of *impurity and licentiousness* ever practiced upon earth. Professing the greatest veneration for the religion of Jesus Christ—pretending to mourn over the benighted condition of the heathen in foreign lands, we have a nation of heathen in our midst, doomed by law to worse than pagan ignorance.

And all these things upheld and zealously advocated by the (so called) Church of Christ (more properly the *whore of Babylon*.) Those who profess to teach the lovely doctrines of Christianity, the most distinguishing feature of which, is its universal philanthropy; those who are wont to rehearse with mock-sincerity, the golden rule of doing unto others as we would that they should do to us, not only apologize for, and excuse the infamous system of slavery, but actually embrace it in their arms, and endeavor to spread over it the sanction of Christianity. Impious sacrilegious blasphemers! Not all the enemies of our beloved redeemer, from the chief priests, and scribes, and pharisees, down to Fanny Wright and her despicable traitors, ever attempted to fix upon their benign religion a *slander more foul*, or uttered against the divine author thereof, a blasphemy more horrid than the attempt to show that American Slavery is in accordance with gospel principles! And is it possible that the offers of mercy are yet extended to such a people? Yes, we are still called on to hear and fear: the persevering Anti-slavery movements evidence that we are not yet entirely given over to destruction. The vigorous Abolition efforts now going on I regard as an offer of mercy to our guilty country; and who knows but it may be the last. Who knows how near may be the time when the things that belong to her peace may be hid from her eyes? Oh! that she may close in with offered mercy, before it be, for ever too late—that she may break of her sins by righteousness, and her iniquities by showing mercy to the poor; if it may be a lengthening of her tranquility—that mercy may still rejoice against judgment. Oh! it is mercy unmerited, unbound, incomprehensible, that still holds forth the language of reconciliation to a

We are verily guilty concerning our brother • • • • therefore is this distress come upon us.

CINCINNATI, TUESDAY, OCTOBER 30, 1838.

For the Philanthropist.

A NEW SOCIETY.

At a meeting held in Scipio, Seneca co., Ohio, on the 27th day of August, 1838, for the purpose of promoting the cause of immediate emancipation, Rev. ETHAN SMITH delivered a lecture on that subject; after which, on motion of Dr. J. Maynard, Wm. Hall, Esq. was appointed chairman, and R. G. Perry secretary.

A constitution was read by Dr. J. Maynard, and in substance adopted.

Subscribers were then called for, and about 30 gave in their names.

A committee of three, viz. J. A. Gennings, Jno. M. Cuthan, and R. G. Perry, was appointed to revise the constitution, and report at the next meeting.

The meeting adjourned to meet at the same place on the 10th of September, 1838, at 2, P. M.

Scipio, Sept. 10, 1838.

Society met according to adjournment; and was opened with prayer by Rev. Ethan Smith. Mr. Hall being absent, Mr. Zechariah Marvin was called to the chair.

Minutes of the last meeting were read.

The committee on the constitution reported a constitution, which was adopted, and is as follows:

Believing, as we do, that God has made of one blood all the nations of men that dwell upon the face of the earth; that He requires of all that they should do unto others as they would that others should do unto them; and holding with the venerable signers of the Declaration of our Independence these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; and believing American slavery to be incompatible with the laws of God, the requirements of the gospel, and in direct opposition to the healthful influence of all republican institutions, as it is a system of injustice and oppression, calculated in its very nature to sow discord in our national councils, to imperish and enfeeble slaveholding states, to bring honest industry into contempt, and to make the poor an easy and continued prey to the lawless passions of the avaricious, the rapacious, and the licentious; that it begets and fosters an aristocratic spirit befitting the pampered lordlings of despotism rather than American citizens; that wherever it prevails, it breathes a moral and political pestilence alike destructive to the endearments and purity of domestic and social life, and to the privileges and principles of American freedom; that its continuance in this boasted land of freedom, in the view of all enlightened nations, pronounces our Declaration of Independence to be a mere compliment, rather than the dictate of common justice; and believing that duty to God our creator, and love to our fellow men, as well as to the character, the destinies, and safety of our common country, demand its entire, immediate, and thundershock abolition;—We therefore, the undersigned, have formed ourselves into a society, to be called the "Scipio Anti-Slavery Society, auxiliary to the Ohio Anti-Slavery Society," and adopt the following constitution:

Article 1st. The object of this society shall be to effect the abolition of slavery, by diffusing light and kind moral influence on that subject, without physical force.

Art. 2. This society shall aim to elevate the character, and ameliorate the condition of the people of color, by encouraging their intellectual, moral, and religious improvement.

[The rest of the articles respecting officers, &c. need not be published.—ED. PHIL.]

The following officers were chosen:—

President—ZECHARIAH MARVIN.

Secretary—JOHN A. GALE.

Managers—JOSHUA MAYNARD.

“ DANIEL BARBER.

ROYAL EATON.

On motion,

Resolved, That a committee of two, viz. Robert Holly, Esq. and John A. Gale be appointed to ascertain the views of our candidates for the State and National Legislatures, and report forthwith:

On motion,

Resolved, That the Secretary be directed to forward a copy of these proceedings to the editors of the Tiffin Gazette and Philanthropist, for publication.

Signatures were called for, when the former list was increased to fifty-five.

R. G. PERRY, Secretary.

POLITICAL ACTION AGAINST SLAVERY.

NO. III.

Political creed of Abolitionists. 1. Vote for NO MAN WHO VOTES AGAINST LIBERTY. 2. NEVER BE BRISSED BY EXPEDIENCY TO NEGLECT AN OPPORTUNITY OF VOTING AGAINST SLAVERY.

"Inasmuch as ye did it not unto one of the least of these my brethren ye did it not unto me."

If we really feel as though our incarnate Savior was in fetters at the South, we should not omit improving an opportunity to vote against slavery, through fear of dislodging our political party, or defeating our favorite policy in respect to a Sub-Treasury, a Tariff, or a National Bank!

But the Savior tells us distinctly that when we omit relieving the least of his brethren, we omit relieving him.—And he tells us likewise, that for this sin of omission, very many, at the last day will be condemned.

"But this," says the objector, is mingling religion with politics. And religion and politics should always be kept distinct."

What do you mean by mingling religion with politics? If you mean to say that religious sects ought not to seek sectarian aggrandizement, or exclusive advantages by political movements—that one sect ought not to be established by law to the proscription or injury of another;—that religion ought not to be made the stalking horse for selfish politicians to walk into power upon, then you are correct; and there is nothing in the political action proposed by abolitionists, nor in the religious motives urged in its favor which looks like any of these things.

But if you mean to say that political affairs ought not to be conducted according to the principles of true religion, then you say that political affairs ought not to be conducted upon the prin-

church and country so transcendantly mean and hypocritical—if we had our deserts, we should undoubtedly be sunk lower than Sodom;—and yet the messengers of mercy are still calling upon us, and inviting us to avert the coming judgments, by doing justice, loving mercy, and walking humbly with God—by making our country in reality, what we have long hypocritically professed it to be,—"the home of the free." Oh! my countrymen! Will you brave it yet longer? Will you still trifle with omnipotence? It may be that the angel of mercy is even now about to take his departure from our beloved country.—Oh let us lay fast hold on him before he be beyond our reach.

All these particularly hard cases are set forth as persons peculiarly worthy of liberty, and the contributing of money to their relief tends greatly to ease the public conscience. When these hard cases are abstracted, the residue of slavery is fancied not to be so bad. They are all that have come under the observation of the giver, and his conscience is eased. But we hold that all slaves are entitled to their freedom, and that these hard cases are only parts of a grand system of iniquity, every part of which should be overthrown, and no part of which can be effectually, without all—the man bought to-day may be kidnapped to morrow.

On the subject of political action there is too little said and thought. I regard it as the most powerful moral lever in the hands of the people. Nothing like it gives agitation; in agitation truth triumphs. The party man says there are other measures—we are not to give up our own interests to the interests of the colored people—I am for a bank of the United States—and think it would come to a curse to the country. It is a mere doubtful opinion about money, and yet these same conscientious men ask the slaveholder to give up his slaves that undoubtedly command money. Such abolitionists seem to say morality—obedience to God as the condition upon which we will cease to oppress them. If we choose to regard their presence as disagreeable, that will not be an excuse for trampling them under our feet, in order to extort their consent to banishment. And facts plainly show that they are not regarded as an evil by those who claim the right to reduce them to the condition of chattels, personal, to all intents and constructions, and "purposes whatever." No; their presence is very comfortable to white aristocrats, when they can be used for the gratification of their avarice and ambition; made to support their indolence, and minister to their luxury and pride, or even another propensity of human nature which I do not like to name; but about which it is discovered that there is an utter inappropriateness in the two races inhabiting the same country and that we must continue to oppress them until they consent to be removed, and we can raise money and ships enough to remove them. For as to colonization on this continent, it is not worth a notice, being advocated by few except the ignorant.

Yours, not merely for the slave, but for all men, ELI NICHOLS.

The following remarks, taken from a letter addressed to us from a friend in this state, are directly to the point; and show how common sense decides, when untrammeled by legal subtleties.—ED. PHIL.

The Decision of Common Sense on the Duty of a Governor.

It seems strange to me that Mr. —, and other learned men should find so much difficulty in settling the duty of the Governor, in returning fugitives from justice. The constitution says "A person charged in any state, with treason, felony, or other crime, who shall be *from justice delayed, to be round in *another state, shall be delivered up* to the executive, &c. be delivered up." The word *crime* here is explained by the enumeration of a part of those known to the world as *crime*, and evidently never was extended to *misdemeanors*, made such by the *statute laws of a state*. They might in that case make an innocent traveller amenable for an act, not only innocent in itself, but praiseworthy, (witness the law of Georgia, by which Worster and Butler were imprisoned in the penitentiary of Georgia, even after the Supreme Court of the U. S. had decided against the legality, not to say criminality of the law,) and then make the Governor of his own state accessory to such a wicked act. It seems to me that the weakest capacity is sufficient to see the absurdity of such a position. Again it is contended, that our Governor is bound by the *act of Congress*. This I conceive to be also absurd. Congress can make no laws to compel our state officers to do an official act. They may authorize, but they are under no obligation; besides, I doubt if Congress has any power in the case. It is a compact between the states, which requires state regulations to carry it into execution; or the action of the United States Courts. Suppose the Governor should refuse in a bona fide case—how will the U. S. punish?*

Your Friend,

Officers of the Indiana Society.

A clergyman of Indiana thus writes:—

Dear Sir,—I was sorry to notice in the Proceedings of the Indiana Convention the names of the officers of the Society. It was not the intention of the Society to have the names of all go before the public until our secretary had by correspondence secured the acceptance of those who were not present at the Convention. I hope those Vice-Presidents whose names were then published without their consent will consider this a sufficient apology.

For the Philanthropist.  
Resolution of the Indiana Congregational Association on the subject of Slavery.

The question, What is the duty of the American Church in relation to the subject of Slavery, being before the Association for discussion, it was resolved; That it is the deliberate opinion of this Association, that Slaveholding involves a combination of all the moral evil that exists among men: that it is in its nature hatred of God, idolatry, proflanity, Sabbath breaking, disobedience to parents, murder, adultery, theft, lying, and covetousness, and that the church is bound to use all scriptural means to remove this sin.

For the Philanthropist.  
A SHORT CONVERSATION.

Tom.—What do the Scriptors call the Niggers, i'd just like to know that?

Dick.—They call them *Ethiopians*.

Tom.—What do they call us about their *Ethiopians*?

Dick.—They say that the *Ethiopians* were *Merchants*—that they handled the *Shield*—and were a great *Host*.

Tom.—No, that aint it, what do they call us about their *Ethiopians*? I know I used to hear my mother read it somewhere.

Dick.—They ask this question, "Can the *Ethiopians* change his skin, or the *Leopard* his spots?"

Tom.—Zactly so!—I know that was it!—I know the *Bible* wouldnt lie for 'em I—i just sets 'em down in their

proper places,—ditting them *Leopards* and them there other *Wild Beasts* what is "put under our feet," don't ya see Dick, there were some *atitudinashunists* in them times what wanted to make out niggers. I tell ya what I read once. I used a pictur of a *Nigger* settin in a wash tub, and some young maligamations *Squaws* scrubbing the fellow with *Limes* and *Soapsuds* to make him white as a lily—But they couldnt fit it nowhers—they had to give up the notion. I know they were another *species*!—

Dick.—But Tom, the *Bible* puts the *Ethiopians* in another class.

Tom.—How so!—There is no contradiction in the *Bible*.

Dick.—It is, Tom, the *Bible* puts the *Ethiopians* in another class.

Tom.—How so!—There is no contradiction in the *Bible*.

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ties of equity and justice—the principles of honesty and honor—the principles of mercy and humanity—the principles of eternal truth and righteousness—the principles of equality and human rights! For all these principles are among the fundamental doctrines of true religion.

The objection, if it avail any thing for the purpose for which it is adduced, is available for other purposes of the same kind. If it be a good reason, why there should be no political action against man-stealing, then it is a good reason why there should be no political action against horse-stealing. The argument runs thus:

Religion forbids all theft. And "religion must not be mingled with politics." Therefore we must not vote against theft!

Religion forbids adultery. And "religion must not be mingled with politics." Therefore we must not vote for laws against adultery!

Religion forbids gambling. And "religion must not be mingled with politics." Therefore we must not vote for laws against gambling!

Religion forbids swindling. And "religion must not be mingled with politics." Therefore we must vote for laws against swindling.

Religion forbids perjury, bribery, arson, piracy, murder, and high treason. And "religion must not be mingled with politics." Therefore we must vote for laws against perjury, bribery, arson, piracy, murder, and high treason.

Religion forbids slavery: in other words, it forbids theft, robbery, man-stealing, piracy, adultery, murder. For slavery consists of these, and is the "sum of all villainies." But "religion must not be mingled with politics." Therefore we must vote for no laws against slavery!

Religion forbids the enslavement of the white laborers of the North, for the same reason that it forbids the enslavement of the colored laborers of the South. But "religion must not be mingled with politics." Therefore we must not vote for laws to emancipate the white laborers of the North! If the doctrine of the objection be worth any thing at all, for the purpose for which it is adduced, then it is as good in the case of white slaves as in the case of colored ones. But who believes one word of this logic when applied to the white people? No one. And therefore, no one in his senses, can believe it when applied to the case of other people.

The notion that men must not act according to the principles of religion in political affairs, is the same in substance, with that which hypocrites act upon who make great professions of religion, but never let their religion mingle itself with their secular affairs so much as to be governed by principles of honesty, justice, and mercy in their dealings with their fellow-men! Who would not despise such a religion as this? Let the objector himself be pointed to a professor of religion who is notoriously dishonest in his dealings with his neighbors, dishonest in his political management, dishonest in his political professions, dishonest in his political promises, and what would he say? Would he excuse it all because "religion must not be mingled with politics?" No. He would utterly condemn the man who could thus lay aside his religion when attending to the concerns of politics. He would brand him as a hypocrite at once, because his religion did not control and govern his politics. And he would judge rightly.

To mingle religion with politics, as abolitionists propose, is nothing more than being governed by the pure principles of morality and religion, of honesty and justice, and acting from motives of disinterested good will to man and reverence to God, in all our political conduct. What honest man would object to this. And who but knaves and designing men will be troubled because religion is thus mingled with politics;

#### JAMES WILLIAMS!—Pro and Con.

It is known to our readers generally, that the truth of "James Williams" has been called in question. So far, we have published nothing in our paper on one side or the other. The articles below will therefore be read with much interest. The first is an attack on the Executive Committee of the American Anti-Slavery Society. The second is an able vindication of their conduct by Mr. Birney.

From the N. Y. Commercial Advertiser.

#### Tricks of Abolitionism.

To follow up and expose the multiplied artifices by which the American anti-slavery society is perpetually gulling the public, who spend more time and occupy more space in your columns than you have been, there are means used to bring the notoriety of so very questionable a character, that it may be worth while for the conductors of the public press to point them out, for the reproduction of all who retain their respect for decency or good morals. A single instance, out of a multitude of such characters, is now filling the columns of our official paper, the *Emancipator*, and kindred presses engrossed it with excessive zeal, mainly on the ground of the "prima facie evidence of its truth," and the whole anti-slavery press raised a loud cry of lamentation over the sufferings which this runaway had actually endured, and a shout of glorification at his escape, to secure which he was forthwith shipped for Liverpool. Wonderful accounts were published touching the great demand for the "narrative of facts," and the hundreds of thousands which were in progress of publication, until it was announced that a copy would be placed in every family in the land: and all this was because of the professed truth of the story, and the tendency it exerted in inspiring abolitionists by the thousands, was over and over again.

Meanwhile, a copy of this narrative happened to fall into the hands of Green County, Alabama, the seat of its abolition, and came into the possession of J. B. Birney, Esq., editor of the Alabama Beacon, who, on the authority, as he said, of the oldest residents of the country, pronounced it a "turf factor of falsehood" throughout an atrocious publication, one of the "most horrible calamities and unmitigated falsehoods that ever disgraced the press of an enlightened public." Mr. K. soon after set himself to a full refutation of the story, as may be seen by the following from the Alabama Beacon of May 10th.

"Our readers will perceive from our extracts from that paper, that the *Emancipator* has promised to discard the falsehood we have branded, in case our refutation shall prove satisfactory. We shall see. We would ask, however, what sort of evidence do they require? for we have at hand every species of proof. The extract is given for the purpose of showing how our readers the attach them to this abominable story. If they are obliged to believe the falsehood of this, as they did to the narrative which was the most numerous testimony, with what face can we pretend to any credibility hereafter for the horrible fictions of their hirsing scribes? We have set on foot inquiries, as we have heretofore intimated, by which we shall be enabled to set forth the manner in which these detestable romances are usually contrived."

Subsequently, in the same paper, the following paragraph appeared:

"NARRATIVE OF JAMES WILLIAMS.—Our readers will all remember this notorious libel upon our country, with which the entire press of the abolitionists has been teeming for many months past. We branded it as a falsehood from the first; and being challenged to the proof, have put ourselves to very great trouble to procure all the evidence which the most skillful could desire. The *Emancipator* used of the names of the gentlefolks residing in the country, formerly inhabitants of Powhatan county, Virginia, and this fugitive slave is said to have been brought, and who denied the fact that such a person as Mr. George Larimer, the negro's master, resided in that country. He shall have them, they are Wm. F. Bentley, of this place, and Dr. Richard E. Meale, now of Columbus, Mississippi. It turned out, however, on inquiry, that there was such a man residing in Essex county, Virginia, full 100 miles off, we believe. We have not now time to pursue this matter, and to digest the facts presented. This paper shall be addressed to the journals of the abolitionists and Mr. Tappan, and on this full

refutation of one of the most abandoned fabrications and atrocious calumnies of the time, we shall demand a performance of our pledge to discard and denounce it. They have no right to continue to place one in the hands of the householders of the free states; at them, therefore, if they have one spark of honorable feelings, give as great a circulation to its disproof. We shall hereafter take up the matter and again, if wanted, further documents to sustain us."

Annexed to this are a number of letters from different gentlemen, resident in Virginia, where the narration locates the early part of Williams's sufferings as a slave. Among them is one from Mr. George T. Larimer, which affords strong reason to believe that this new protégé of the executive committee is not only a runaway from slavery, but also a runaway from the penalty due to the murder of a family.

According to this letter, it seems very probable that this James Williams, whom Mr. Tappan in his letter calls "an unassuming, intelligent and upright man," and whose portrait adorns the "narrative," was a coachman to a Mrs. Jane of Virginia, calling himself Shadrach Wilkins, and was sold by his mistress to a Mr. Tate of Alabama, with a view to have him from being hanged, after being detected with others in an attempt to poison a Dr. Roy and his family. After Wilkins was sold, his accomplices were tried and being found guilty were transported. Shadrach had been the principal in the plot; and had he been forthcoming, would doubtless have been hanged.

The following extract from Mr. L's letter will give further particulars of his history:

Religion forbids slavery: in other words, it forbids theft, robbery, man-stealing, piracy, adultery, murder. For slavery consists of these, and is the "sum of all villainies." But "religion must not be mingled with politics." Therefore we must not vote for laws against slavery!

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After many other particulars, the letter concludes thus:

In conclusion must express my astonishment that the citizens of your state should suffer paper of the kind alloted to you to be circulated among you, and will further add that it ought to be prohibited by law, as it is a base fabrication and falsehood, from the beginning to the end.

I have endeavored to answer all your queries, and have added what seemed to be important, but should you find it necessary to address me again on the subject, it shall be promptly attended to.

Respectfully your friend,

GEORGE T. LARIMER.

Notwithstanding, however, the ample pains this Alabama editor has taken, to establish the falsehood of the narrative, the committee of the Anti-Slavery society who have the subject in hand, demur against the evidence furnished, and enter up columns of special pleading in defence of the narrative, and even on the supposition of its being proved to be false, they still vindicate the propriety of their conduct in publishing it, and go into a labored defense of works of fiction. I am ashamed to see a man of his intelligence, that the complaint of Mr. Rittenhouse is not, that action has been published, however, however, a falsehood—but that he has published it, and his associates have endorsed and published it as truth. And this, too, not only without testimony, other than the narrator's, of whose character they knew nothing, save that by his own story, he was a fugitive from slavery. And now that such an amount of evidence has been collected as to constrain even the committee to admit that "a high degree of improbability is thrown upon the narrative," that they not only continue to sell and distribute the narrative, but labor to show that even if it is not true, as they have proclaimed it to be, still they have other stories equally bad touching the enormities of slavery, and that as fiction it is right to circulate it.

Such was precisely the jemison by which the public were gulled with the similar fabrication and "awful disclosure" of "Maria Monk" but a short time since. At first the truth of the narrative was vouchsafed by respectable, though misguided men, who, having publicly committed themselves, persisted in publishing and circulating through America and England the foul calumnies that book contained, in the face of testimony which ought to have confounded them. And when no one would any longer believe them, because of the evidence spread before the public, in like manner the interested party insisted that even Maria was not to be believed, and her A.W. Disclosures ought to be fabrication, still it was right to publish them, because there were other evidences, and the crime of poverty equally bad. The public however, repudiated the doctrine that "she end sanctifies the means," and now, as for Maria, there is "none so poor to do her reverence."

The executive committee of the American Anti-Slavery Society has published the "Narrative of James Williams, an American Slave," that they did, under the belief that it was true, that it is shown to be false, owe it to the cause of decency and good morals, to take measures to circulate the narrative, but to show that even if it is not true, as they have proclaimed it to be, still they have other stories equally bad touching the enormities of slavery, and that as fiction it is right to circulate it.

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